

Historical Sketch of Antioch Presbyterian Church.

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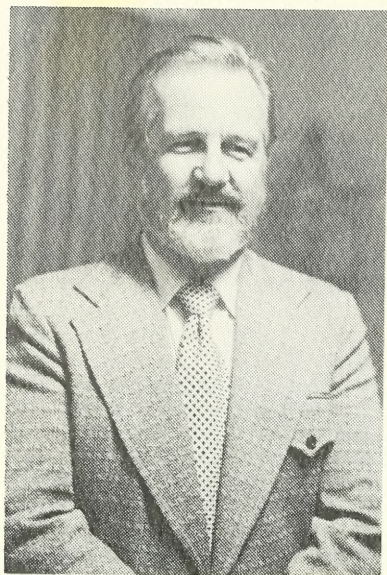


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**Historical Sketch
of
Antioch Presbyterian Church
Red Springs, North Carolina
1833 - 1983**

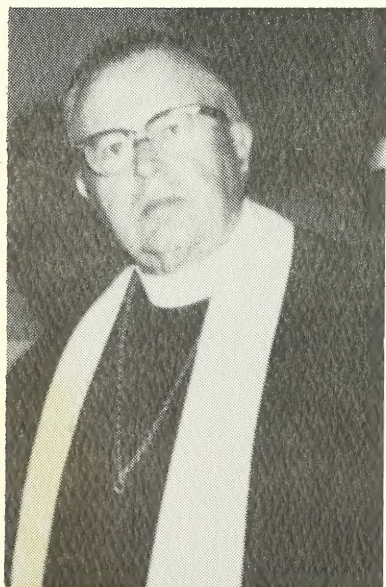


**Sesquicentennial Celebration
May 1, 1983**

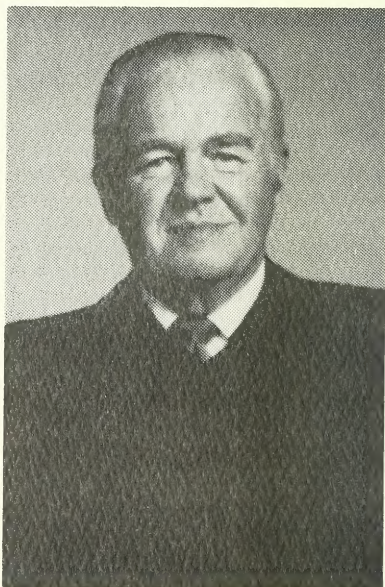


CHARLES C. ANSLEY

The present and immediate past ministers (living) represent 30 years of ministry to Antioch.



BENJAMIN FRANKLIN FERGUSON



GOWER CROSSWELL

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THE SESSION
Charles C. Ansley, Moderator
H. A. McKenzie, Clerk

E.K. Batchelor
Lamon Bruner
C.C. Conoly

Dave Currie
W. L. Gibson
Herbert Gillis

W. B. McDiarmid
W.D. McLeod
Hector Watson

THE DIACONATE
Fulton Smith, Chairman
Malcolm Watson, Secretary

CLASS OF 1983
Eugene Maxwell
Fulton Smith
Malcolm Watson

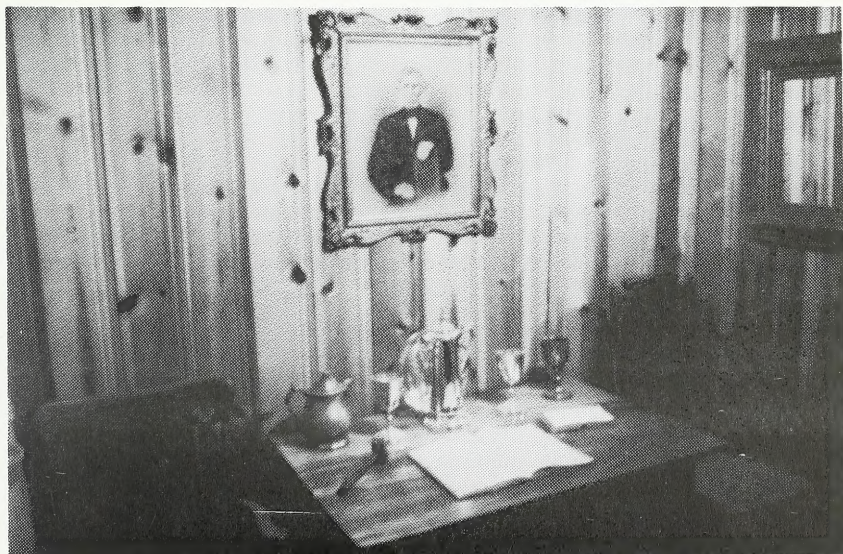
CLASS OF 1984
Harold Currie
E.W. McNeill
Hector Watson, Jr.

CLASS OF 1985
Alfred K. Leach
William Daniels
William H. Stutts

CLASS OF 1986
Eddie Johnson
Ervin Stanton
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OFFICERS OF THE WOMEN OF THE CHURCH

Mrs. Gertrude McKenzie Daniels	President
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Miss Margaret McKenzie	Secretary
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HISTORICAL ROOM (Photo by CCA)

The history of Antioch begins with the story of North Carolina and its change to a crown colony in 1729. Governor Gabriel Johnston, a Scot and a native of Dundee, was Royal Governor (1735-52). He encouraged his fellow Scots to immigrate to North Carolina.

In 1740 the colonial assembly voted to promote Scottish immigration by exempting from all taxation for ten (10) years, those that came in groups of forty or more. Economy minded highlanders responded to this tax-free offer and to the letters from the 350 of Argylshire who arrived in North Carolina in September, 1739.

Immigrants were few until after the Scottish defeat at Culloden Moor (1746). The clans were broken up and wearing the tartan forbidden. Many lands were forfeited. Some found service in the Seven Years war against France, but after this (1763), found themselves with neither lands nor income. Emigration was the only answer and was made possible upon oath of loyalty to King George. A later emigrant (1775), the Scottish heroine, Flora MacDonald, gave her reason simply as crop failure and family expenses.

A regular passenger service sprang up between Isle of Skye and the Cape Fear. Mull, Jura, Kintyre, Islay and Argylshire also sent its sons and daughters to settle here. Wilmington was a major port of entry and the Cape Fear River gave access to the interior of the colony. One group of Scots landing in Wilmington frightened officials by their dress and Gaelic language. These arrivals were quickly encouraged to proceed upriver to Cross Creek (present day Fayetteville) where trails led further into the interior.

Gaelic was their mother tongue and often their slaves learned to speak it. One Highland lass disembarking in this strangely flat and warm land was delighted to hear her native tongue. She turned and saw two blacks conversing in Gaelic. Her fears about the climate were true and she cried out, "O God of mercy, are we all going to turn black like that?"

The majority of these Scots were Presbyterian. They soon formed their own churches and were served by their own Scottish ministers using both Gaelic and English languages.

Reverend Hugh McAden, however, spoke no Gaelic and when he visited this area found few that could understand him. He thought them to be 'the poorest singers I ever heard in my life'. He encouraged the Gaelic speaking Reverend James Campbell to visit this area in 1754. Raft Swamp Church has a traditional date of 1757 when Campbell took as his charge those congregations that would become the Longstreet, Bluff and Barbecue churches as well as "destitute settlements". He brought with him a pewter Communion set. Sometime later, a building was erected near or on John McMillan's land. This site, and the adjacent McMillan cemetery, is located some six (6) miles south of the present site (Hoke County Road 1108). This old Raft Swamp Church's foundations were reportedly located as late as 1915.

Worship continued at this "destitute settlement", a Presbyterian name for congregations without a regular minister. Campbell was joined by Reverend John McLeod in 1770. A graduate of the University of Edinburgh, McLeod preached at the mission points, Raft Swamp being one of these.

It must be noted that these ministers were educated, university graduates and therefore professionally able to fulfill their calling as Teaching Elders (this is the

official designation for a Presbyterian minister).

POLITICAL UNREST

Settlers in the Piedmont and up-county region resented the high-handed treatment they received from the aristocrats who ran the colony. These considered the back-country peoples as "outcasts", "fugitives from other colonies", and "neither English or Gentlemen". The complaints were of disproportionate taxes, dishonest judges and law offices, "extortionate fees", and a lack of paper money. The movement to correct these abuses, which were later proved factual, was called "Regulation" and the movers "Regulators".

Four Presbyterian ministers looked at this unrest with alarm and addressed a letter to the scattered congregations (1768).

"We earnestly recommend to the whole Presbyterian Body, in this Province a spirit of loyalty and cheerful obedience to law and government, that you may transmit to your posterity the reputation you derived from your ancestors, secure the continuance of your Civil and Religious liberties...that you all may live soberly, righteously and Godly as the dutiful servants of Jesus Christ, is the hearty prayer of your ready Servants and Affectionate Pastors."

The first to sign was Hugh McAden, the one who had persuaded Campbell to come to the Highlanders of Cape Fear Valley.

This regulation movement erupted in armed confrontation at Alamance River, May 16, 1771. Some 2000 Regulators faced Governor Tryon and government troops. Tryon's men quickly routed the Regulators and several of the captured were hung without trial.

Because of the oath taken after Culloden, the Highlanders largely remained loyal to the King. There was little in their lifestyle to alienate them from the British. Merchants and traders continued their financial ties to the British Isles. They took little interest in resisting the various taxations and duties.

This loyalty gave rise to the idea that with a show of British arms, American loyalist would rush to the British cause in the coming conflict. Josiah Martin of North Carolina claimed that thousands of Highlanders were waiting to be armed, that "North Carolina was swarming with Loyalists who were eager to aid the royal cause."

Martin insured Scot loyalty by giving Donald McDonald, who had held commission under Bonnie Prince Charles as well as being a relative of Flora MacDonald, a commission to raise a regiment for the King. This royalist heroine had been welcomed with "Highland honors" on her arrival in America. Now her husband was to be a captain in the new regiment. To be a loyalist was to honor Flora MacDonald and the Bonnie Prince through his former commander.

This loyalty to the King has also been described as the continuation of the Scottish custom of "unquestioned obedience to the imminent landlord." Highlanders then were generally Tory and during the coming war, Scot and Tory became synonymous in much of the south.

But to any who would enlist in the King's forces was promised "two hundred acres of land, remission of arrears in quitrents, and twenty years' tax exemption."

WAR FOR INDEPENDENCE

The first major British offensive was the sailing of a fleet from the British Isles, December, 1775. It was to rendezvous with another fleet from Canada at the Cape Fear River.

The rallying call went out to the clans and the Highlanders began to gather at Cross Creek 5 February, 1776. Flora MacDonald was there to see them off.

Gov. Martin dispatched the warship "Cruzier" up the Cape Fear to get these Loyalists but threat of cannon and rifle fire from both river banks drove it back. The Scots would have come to the fleet. They marched on 18 February towards the coast. There they would be armed and the Southern Colonies quickly pacified.

Rapidly gathering Patriot forces harassed these columns and finally, at a bridge over Widow Moore's Creek, well-armed Patriots routed the nearly defenseless Highlanders (February 27, 1776.) These kilted warriors charged shouting "King George and Broad Swords" which about describes the only arms they had. The fleet, now without this Scottish reinforcement, continued onward to attack Charleston. There this invasion of the south was thrown back June, 1776.

Rev. James Campbell favored independence and spoke openly in favor of it. His public prayers for the Patriot cause offended many and he had to move to a sympathetic congregation. John McLeod also left about this time to return home. His ship was apparently lost at sea.

Fighting in the Cape Fear area became vicious and partisan, a truly civil war. Col. David Flanning was a celebrated figure here (he was one of three men explicitly denied a N.C. pardon after the war). He won a running battle that began near McPhaul's Mill 1 September, 1781. This victory was erased later with a Patriot victory at Raft Swamp 15 October, 1781 (south of Red Springs).

Cornwallis surrendered at Yorktown 19 October 1781 but peace came slowly as British withdrew slowly. Wilmington was evacuated November 1781, Charleston in December, 1782!

RAFT SWAMP CHURCH

In the early 1780's, the Reverend Dougald Crawford became pastor. John McCormick and Daniel McEachern of the Raft Swamp congregation went to Charleston and persuaded Crawford to come to this area and minister to these churches. He is said to be the actual organizer of Raft Swamp Church in 1789. A University of Glasgow graduate, he had been chaplain in British Force. He could understand the loyalist sympathies of the Highlanders. He was described as a rather stiff person. He spoke to no one at church, but walked straight to the pulpit, preached and then left. A complaint was that he spoke too rapidly.

Crawford refused to connect himself with the Presbyterian Synod of Philadelphia. The Adopting Act of 1729 endeavored to bring together the Irish, English and Scottish brands of Presbyterianism. The Irish (only later called Scotch-Irish) were more numerous and had been basically Patriots.

Reverend Colin Lindsay, another native Scot, came in 1792 and he too refused to connect with Synod of Philadelphia. He was very intelligent and haughtily looked upon any opposition as "illiterate boys". Lindsay claimed the fame of being born after his "Mother's death". His mother had suffered a deep coma and was declared dead. As grave robbers unearthed her body, she revived to later

marry and become a mother. He also had a liking for strong spirits and was often called before the church because of this. He lived to a good old age and then, too feeble to stand, preached sitting in a chair.

Reverend John Gillespie served some four years. He had a three church field of Centre, Laurel Hill and Raft Swamp. He was their first American born pastor, a product of David Caldwell's Log College. While in college, he had been much moved by the growing revival. He later moved to Tennessee thus accompanying the revival on the frontier.

The revivals of the 1800's caused a crisis. Colin Lindsay denounced the revivals and many members followed this handsome and eloquent man to nearby Bethel. Gillespie welcomed the revivals and those like-minded followed him to Centre church.

Other information is scanty except that in 1810, Fayetteville Presbytery noted ministers were qualified to preach in both Gaelic and English. What else was taking place? It is only suggested by the tradition that during this time people assembled occasionally at McPhaul's Mill to hear itinerant ministers. This assembly point was originally a tavern on Mill Swamp to which McPhaul added a mill.

The names of ministers who came to preach at the mill site include -

Angus McDiarmid

Colin McIver-McIver preached once every four weeks for about 2 years. Was the last regular minister.

John McIntyre - Against strong drink, led in public prayer when 102 years old! Buried at Antioch.

Archibald Buie

About 1825, the old Raft Swamp Church burned and all records were lost.

Soon people began to assemble at a "stand" on a hill overlooking Raft Swamp itself. This "stand", a raised platform, was near a bridge over the swamp on the mail road from Fayetteville to Cheraw, S.C. Other ministers were apparently welcomed by these Presbyterians. This is the present site of Antioch Church.

In July or August, 1832, Hector McFayden sold to the trustees of Antioch Church five (5) acres of land for five dollars (\$5.00). The original deed was either lost or unrecorded. In 1851, Margaret and Daniel McFayden gave a deed to replace the lost one. It is this later deed that used the name "Antioch" as Antioch Church did not exist by that name in 1832.

Soon a building was erected on this tract of land. The building is described as having a pulpit about four feet above the congregation and facing east. Doors were on either side of the pulpit in the front. A door in the rear was for the convenience of mothers tending to the needs of their small children.

A gallery ran across the rear of the church. At one time some thirty slaves were communicants.

Reverend Archibald Buie was active with the congregation during these latter times. He was fluent in both Gaelic and English. A neighborhood (Centre Church) son, Hector McLean, had just finished his work at Union Seminary in Richmond and had been licensed. This young man soon made his appearance in the "stand" of Raft Swamp Church (either December 9, 1832 or January 20, 1833, from his diary and his history sketch).

The church building was being raised and the congregation was organized into a

Presbyterian Church on March 10, 1833, by Reverend Archibald Buie. This church was taken under care of Fayetteville Presbytery in its 40th session, April, 1833. The new building was completed also in April, 1833, but without a floor.

*Sabbath May 5th. 1833. Raft Swamp.
 "The name of the Raft Swamp ^{church} was changed
 to Antioch."*

On the date of 5 May, 1833 McLean wrote, "The name of the Raft Swamp Church was changed to Antioch." This statement plus the possession of that pewter communion set belonging to Rev. Campbell pushed the history of Antioch back into colonial days and affirms continuity with that older church.

"May 19 - at Antioch. The day was wet, therefore we were compelled to preach in the house, although there were neither floor nor seats." The evening service was conducted by Mr. Buie in Gaelic. At the end of 1833, McLean would summarize in his diary - "On Sabbath, March 10, 1833, a new church was organized at the Raft Swamp Bridge - called Antioch.

CHARTER MEMBERS

- | | |
|-----------------------------|----------------------------|
| 1. Angus Currie | 28. John McKay |
| 2. Mrs. Flora Currie | 29. Angus Hughes |
| 3. Angus Currie, Jr. | 30. Hector McFayden |
| 4. Randall Currie | 31. Mrs. Margaret McFayden |
| 5. Mrs. Nelly Currie | 32. Alexander McPherson |
| 6. Daniel T. Currie | 33. Mrs. Nancy McPherson |
| 7. Adam Currie | 34. Arch McNeill |
| 8. Miss Sarah Currie | 35. Miss Catherine McLean |
| 9. James Smith | 36. Mrs. Catherine Brown |
| 10. Miss Mary Smith | 37. John McLean |
| 11. Daniel B. Smith | 38. Mrs. Christiana McLean |
| 12. Miss Margaret Smith | 39. Mrs. Susanna McLean |
| 13. Miss Effy Smith | 40. Miss Mary C. Brown |
| 14. James Smith, Jr. | 41. Miss Charlotte Dallas |
| 15. Peter McEachern | 42. Miss Eliza McLean |
| 16. Mrs. Nana McEachin | 43. Mrs. Mary McEachin |
| John Gilchrist | 44. Mrs. Mary Campbell |
| 17. Mrs. Sarah Gilchrist | 45. Cathrine Campbell |
| Daniel B. Currie | 46. Margaret Campbell |
| 18. Gilbert Gilchrist | 47. Neill Samond |
| 19. Mrs. Mary Gilchrist | 48. Arch McLean |
| 20. Miss Effy Gilchrist | 49. Miss Rosanna McNeill |
| 21. Malcolm Gilchrist | 50. Miss Mary McNeill |
| 22. Daniel McP Gilchrist | 51. Miss Mary Brown |
| 23. Miss Mary Ann Gilchrist | 52. Mrs. Flory Galbreath |
| 24. John McPhaul | 53. Miss Cathrine Murphy |
| 25. Mrs. Nelly McPhaul | 54. Captain Angus McLean |
| 26. Hector McLean | 55. Mrs. Effy McLean |
| 27. Miss Catherine McLean | 56. Hector McLean, Jr. |

CHARTER MEMBERS (CONTINUED)

- | | |
|------------------------------|------------------------------|
| 57. Margaret Kelly | 89. Miss Jennet McKay |
| 58. Forquill Stewart | 90. Mary McKay |
| 59. Mrs. Nancy Stewart | 91. Samuel Keachey |
| 60. Miss Loocey Stewart | 92. James Ross |
| 61. Miss Anabella Stewart | 93. Peter McKay |
| 62. Angus McNeill | 94. Arch McDougald |
| 63. David McNeill | 95. Arch McIntyre |
| 64. Arch B. Currie | 96. Mrs. Christiana McIntyre |
| 65. Alexander H. Currie | 97. Nancy McNeill |
| 66. Mrs. Sarah Currie | 98. Hector Beathune |
| 67. Hector McNeill | 99. Mrs. Christiana Beathune |
| 68. Hughs McKay | 100. Majr. Daniel McPhaul |
| 69. Arch C. Currie | 101. Mrs. Catherine McPhaul |
| 70. John C. Currie | 102. Mrs. Margaret McPhaul |
| 71. Malcolm C. Smith | 103. Arch J. Currie |
| 72. Miss Jennet Smith | 104. Janet McArthur |
| 73. Mrs. Barbara Smith | 105. Daniel Lammond |
| 74. Miss Issabella Currie | 106. Mrs. Catherine Lammond |
| 75. Mary Ann Keachey | 107. William Gilchrist |
| 76. Issabella Keachey | 108. Mrs. Gilchrist |
| 77. Margaret Keachey | 109. Neill B. Smith |
| 78. George B. Keachey | 110. Mrs. Margaret C. Smith |
| 79. Jennet Campbell | 111. Duncan McMillian |
| 80. Arch Campbell | 112. Mrs. Nelly McMillian |
| 81. Mary Campbell | 113. Hugh Galbreath |
| 82. Miss Nancy McKay | 114. May Galbreath |
| 83. Miss Mary McKay | 115. Florah Galbreath |
| 84. Mrs. Mary McKay | 116. Catharine Galbreath |
| 85. Gilbert McKay | 117. Sarah Galbreath |
| 86. Margaret Matthews | 118. Malcolm Smith |
| 87. Mrs. Issabella Galbreath | 119. Mrs. Effy Smith |
| 88. Christiana McKay | |

SONS OF ANTIOCH - MINISTERS

James A. Smith	
John Gilbert Conoly	
Charles E. Hodgins	
Archie McLauchlin	
Muldrow McLauchlin	}
Murphy McLauchlin	
D.A. McNeill	
	Sons of Squire & Mrs. D.B. McLauchlin

CHURCHES - Red Springs, Dundarrach, Shannon
 MISSIONS - Aberdeen Chapel, Allendale

PASTORS OF THE CHURCH

James Campbell.....	1757-1776
John McLeod	1770-1777
Douglas Crawford	1780-1790
Colin Lindsay	1792-1796
John Gillespie	1797-1801
No record (records lost).....	1801-
Archibald Buie	1832-1833
Hector McLean.....	1833-1889
John M. Clark	1889-1893
Samuel M. Rankin	1894-1897
D.W. Fox (stated supply)	1897-1898
Charles F. Rankin	1899-1901
James A. Caligan.....	1902-1907
Dr. Charles G. Vardell (occasional).....	
William T. Walker	1907-1910
Virgil R. Gaston	1910-1916
James W. Goodman.....	1917-1924
George W. Hanna.....	1924-1936
Henry R. Poole	1936-1943
John W. Mann.....	1944-1949
Leslie Bullock (stated supply)	1950-1952
Gower Crosswell	1952-1960
Maj. Ray Roland, USA (stated supply)	1961
Charles Coats (stated supply)	1961
W.F. Little (stated supply).....	1961
Benjamin F. Ferguson.....	1962-1975
Charles C. Ansley.....	1976-

ANTIOCH PRESBYTERIAN CHURCH - ORGANIZED 1833

Antioch was formally organized March 10, 1833, by the Reverend Archibald Buie. The reasons for a new church are recorded in the church records.

A number of persons residing in the County of Robeson and State of North Carolina, some of whom had previously been members of the Presbyterian Church, finding it inconvenient on account of distance to attend the regular ministrations of the word of God as frequently as they desired resolved by the blessing of God to form themselves into a church in some central place. Accordingly Mr. Hector McLean, a licentiate of the Presbytery of Fayetteville, was invited to labour among them. Mr. McLean commenced his labour with this people on the 2 sabbath of December, 1832, and in compliance with their wishes, they were on the 10th of March, 1833, constituted by the Rev. A. Buie as a church known by the name of the Presbyterian Church of Antioch.--

---On the same day the following persons who had been previously nominated and unanimously elected Ruling Elders of the Church of Antioch were regularly ordained to their

office by the Reverend Arch Buie who officiated by special request. James Smith and Archibald I. Currie.

There were 121 members on the original roll. The first elders were:

James Smith, Sr.

native of Ireland

Archibald J. Currie

Randal Currie Esq.

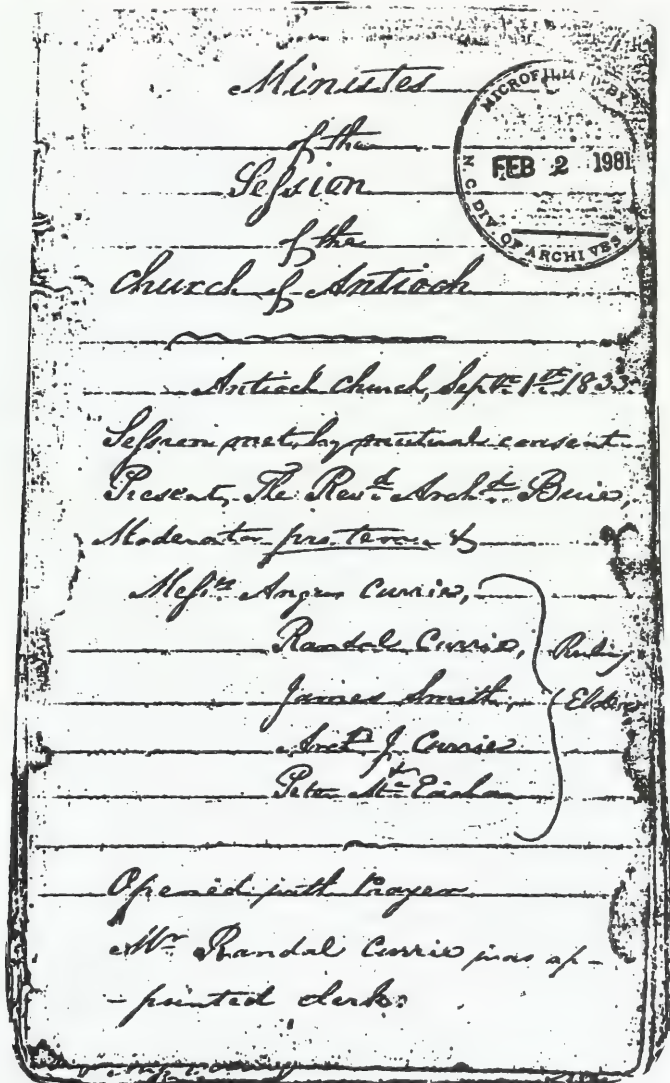
of Kentyre, Scotland

Angus Currie, Sr.

Colonsay, Scotland

All were described as "men of age, experience and piety."

The new church moved quickly and a Sabbath School was organized June 23, 1833, with one hundred pupils and teachers. An additional elder, Peter McEachern, was elected, ordained and installed September 1, 1833, by Reverend Buie.



The first Lord's Supper in the new church was celebrated October 6, 1833, by Reverends John McIntyre, Archibald McQueen, and Joseph Brown. McLean wrote "The Lord poured out his spirit upon us. I was seriously affected when I heard so many of my congregation plead for mercy."

A Temperance Society was organized 2 November. On November 3, the session met to call a congregational meeting. An elder would act as moderator since effort to secure a clergy moderator was unsuccessful. A call to Licentiate Hector McLean was unanimously agreed upon. This call was presented to the pastor-elect and prosecuted at Presbytery meeting at Brown's Marsh Church, Bladen County, November 8, 1833. Presbytery met at Antioch in December and the newly ordained Reverend Hector "Father" McLean became the first pastor of the congregation now known as Antioch.

Other organizations quickly came to life. Antioch Female Foreign Missionary Association began 26 February, 1835. They created a role of "collectors...they shall call upon all persons friendly to the object...and give to all a respectful invitation to contribute..." Their immediate success was in the contribution of \$6.29 and three gold rings. In 1837 two rings and a pin were "handed in". This "collector" activity by whatever name has continually been a vital factor in promotion and giving to special projects in Antioch's life.

The organizing officers of Antioch Female Foreign Missionary Association were- Mrs. Hector McLean, Pres.
Mrs. Mary Smith, Vice Pres.
Mrs. Isabella Keachey, 2nd Vice Pres.
Mrs. Rosanna McNeill, Sec.
Miss Martha E. Buie, Treas.

Early records show that at the ladies' meetings a man always led in the opening prayer. He then left, apparently to let the ladies do the rest of their work unintimidated.

Men's counterpart was the Antioch Auxiliary Bible Society organized "...to encourage a wider circulation of the Holy Scriptures without note or comment". Officers were- Randal Currie, Pres.
Angus Currie Vice Pres.
James Smith, Vice Pres.
Peter McEachern, Sec.
Hector McLean, Tres.

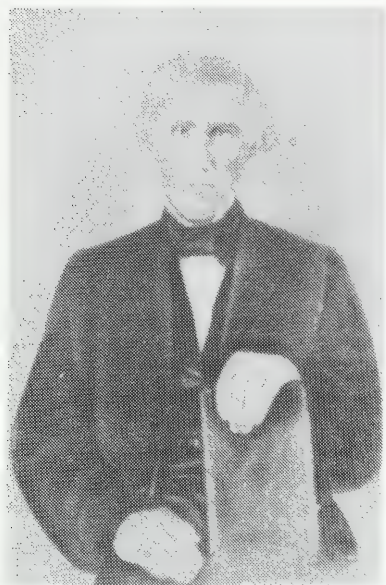
This society gave the first Pulpit Bible to the church, 1835.

In 1836, a traditional Sabbath for the Lord's Supper was set for the first Sunday in May. The first Sunday in October, the anniversary of the very first Communion at Antioch was agreed on in 1838. (In December, 1931 the first Sunday in January was marked for roll call and Communion.)

These meetings on these dates were Sacramental Meetings, a high point in the life of a church. Neighboring churches would take part, both congregations and ministers. At Antioch preparations began on Friday with two closing services on the Sabbath. The sermons would be preached from a "stand" in the grove. Antioch had two "stands", one having a cover where the preacher stood on the raised platform. Split logs were seats for the congregation. Since the early meetings began here at a stand, this could have been the original place for preaching. After the preparatory, the sermon, the communicants then marched,

singing as they went, into the church and the Lord's Supper was celebrated inside.

People often camped on or near church grounds (McLean, 18 October, 1834) and the big revivalist "Camp Meetings" seem to be an outgrowth of a Presbyterian Sacramental meeting.



HECTOR McLEAN

Ordained at Antioch, Father McLean served this congregation until his death, some 56 years of ministry!

FATHER McLEAN

Rev. Hector McLean had visited many churches prior to settling at Antioch. His diary refers to Centre, an academy in Marlborough, S.C., Bennettsville, S.C. and Smyrna, S.C., as well as Laurel Hill, Bethel, Lumber Bridge and Barbaque (sic) churches.

Fayetteville Presbytery convened at Antioch on Friday, Dec. 13, 1833. Here McLean preached his trial sermon and was later satisfactorily examined in theology, history, church polity and pastoral theology. On Saturday, December 14, 1833, he was ordained by the "imposition of the Hands of Presbytery" and installed as pastor of Antioch. Rev. Colin McIver preached and gave charge to the people and Rev. Archibald Buie gave charge to the new minister. As McLean closed out his diary for 1833, he wrote of "a great revival of religion at Antioch." As president of the new Temperance Society, he was disturbed by excessive drinking by some church members. One member had to be "sessioned". Temperance, not abstinence, was the apparent aim of this society because while McLean is listed as president, he later on purchases a half-gallon of brandy for his sick wife.

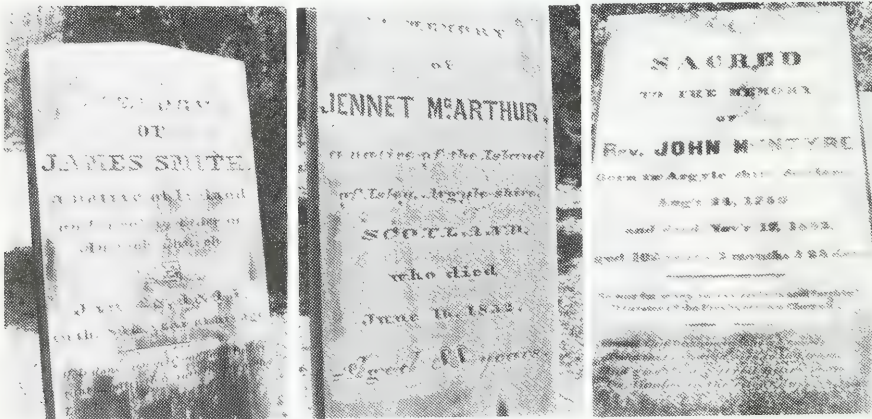
Finances and travel were difficult matters for the new minister as he continued to supply S.C. congregations some 40 miles away. He spent \$184.00 for horse, harness, and gig. His salary for half-time at Antioch was reported as \$200.00 per

year! He owned a small farm and lamented low church income only in that he could not afford sufficient books. His diary has repeated references to weather conditions of excessive rains and winter snows making roads and bridges impassable for these travels.

He apparently was not a person of robust health as many times he spoke of inflammation of his lungs, much pain, to the end that it was difficult for him to speak. Mrs. McLean's health was also fragile.

The revivals of 1800 had raised questions as to its benefits and consequent theology. Earlier, this church had suffered as two of its pastors, Lindsay and Gillespie, had opposing views. This theological dispute caused problems throughout the whole Presbyterian Church and came to be known as the New School - Old School division. Those favoring revivals, New School, turned away from the strict application of a gloomy doctrine of absolute predestination. A revivalistic call to decision needed some freedom to decide. Those not liking the revivals could point to the excesses of emotions now being expressed. When a visiting minister spoke against these improprieties such as shouting and falling down, Father McLean wrote, "I was highly pleased with his remarks".

There was a notable cooperation among fellow churches and pastors. Pulpits were shared and any special meeting was held with cooperation and preaching of neighboring pastors. A Baptist, Mr. Monroe, preached in both Gaelic and English. Fellow Presbyterians McIntyre, Buie, Brown, McNeill, Hunt, and McQueen are recurring names at Antioch as well as McLean's name with theirs at their respective changes.



EARLY MEMBERS AND THEIR BIRTHPLACES

Photos CCA

McLean was deeply pained when there were inter-denominational squabbles.

"I hope the time will come when there will be no party names but when we all shall be united under the banner of Prince Immanuel. I love all denominations who love and bear the image of Christ."

He rejoiced in cooperative work such as Robeson County Sabbath School Union. He, too, was concerned about the spiritual welfare of the slaves. After one young female died without any seeming knowledge of Jesus Christ, he wrote:

"O when shall Afric's sons and daughters be delivered and placed in a situation where they shall receive suitable instruction? They are deplorably neglected here. Masters or Mistresses do not take pains enough with them, as the laws of the state prohibit us from teaching them to read. They should certainly receive oral instruction."

Again there are repeated references to his preaching to "mulattoes".

In 1839 Father McLean's relation with the S.C. congregation was ended. He received a unanimous call from Ashpole and Philadelphus churches for one-third time. He wrote, "...Although I was not paid for half the time at Antioch, some opposed this. Opposition ran very high. So I determined to preach the fourth of time at Ashpole and Philadelphus hoping all would be more harmonious at the end of the year".

Since salary was not always forthcoming, he had been teaching to provide for his family. One time principal of Antioch Academy, he confessed his whole heart was in the ministry and longed to be able to give himself wholly to the work. Only if the three churches would agree and support him could this be done.

McLean continued to serve the three churches but Ashpole and Philadelphus wanted more than one-fourth supply, so he once again turned to supply a S.C. congregation, Smyrna, half-time. In 1844, Philadelphus called him to one-third time and this time he was installed as pastor of Philadelphus as well as Antioch. Antioch showed some growth and in 1851 bought ten adjoining acres from Malcolm McPhaul for \$17.50.

This double charge continued and in 1853 he noted that he preached to visitors in Red Springs. Due to illness and need to secure income from his farm, time did not allow him to visit the sick as much as he wished. In his diary (1856) he reports "much sickness prevailed in Antioch congregation". He began to preach twice monthly at "Red Springs" and his regular two church fields continued through the war period. McLean was a commissioner to the General Assembly in Augusta, Georgia Dec. 1861, that created the Presbyterian Church of the Confederate States of America. Through the succeeding years his diary makes only the cryptic note "the war still rages and the cruel war still continues. O God pity us and send us an honorable peace".

The sons of the Highlanders once again showed their conservatism in loyalty to the state of N.C. 1861 and embraced the Confederate cause. Then in March 8-9, 1865, Sherman's army arrived at Antioch and Philadelphus.

Heading for the arsenal in Fayetteville and the textile mill at Rockfish, Union troops encamped at Antioch 8-9 March 1865.

Their coming was marked by fires of burning turpentine works. The pine forests between the Pee Dee and Cape Fear were a "spectacle of flame and smoke surpassed in grandeur anything they had ever seen". Bummers set fire to the

rosin cuts and turpentine boxes on the trees and the broken barrels of burning, melting rosin would float on the streams turning them into rivers of fire.

The two younger sons of one family drove the livestock deep into the swamp and hid themselves as well from the Union foragers. Many days hiding in the swamp and the heavy rains caused one to contract pneumonia and die.

At Antioch one officer wrote in the Pulpit Bible. . .

*Brethren & Sisters
Pray for the Restoration of the Union
for It must and Shall be Preserved.*

"Pray for the Restoration of the union for It must and shall be Preserved."

Captain (undecipherable)

10 March, 1865

USA

In their stay a bayonet and several musket balls were left behind (now on display in historical room). One soldier signed his unit as the 1st Minnesota Battery, 4 Div., 17 Army Corp.

There is a tradition that the church pews were broken up to make the road passable. Army records speak of heavy rains, difficult march, and that practically every foot of the way had to be corduroyed with rails and split saplings. Sherman said "It was the damnest (sic) marching I ever saw", so the tradition could be true.

Father McLean summarized this visit and the wars end (9 April 1865):

"The Southern cause failed...hearts are sad on account of its failure, for the many noble ones that died in the army or were slain in battle. Sherman's army passed by us and left desolation and suffering...

Antioch church was greatly injured by Sherman's army - and our Sabbath School libraery (sic) either destroyed or taken away. May God forgive them and bring them to repentence. This was a year of trial to many from want and the spoiling of their goods by the army of Sherman. May God sanctify these trials to us...Four of my servants, who went off with Sherman died...those who returned bought disease, small pox, etc...O what suffering immediate emancipation has entailed on the servant. May God have mercy on their souls! O God remember us in mercy".

*Antioch. Sabbath School was resumed
about the first of April 1865 after
the destruction of the library & records
of the school by Gen Sherman's army
the 8th & 9th of March 1865.*

Recovery of normal life after the war was slow. McLean speaks of crop failure and limited salary that required him to take time from study and visiting, "I labored a good deal with my own hands (1870)". There was membership increase

in 1877 of some 57 new members. There is no record of any preaching services, only prayer meetings.

Itinerant ministers were apparently welcomed at Antioch. In 1877 the Session voted to limit this. In February Rev. W.S. Chaffin, a Methodist circuit rider, strode to the door and was refused entry. This angered Bro. Chaffin so that he resolved to form a Methodist church nearby. Crossing to the other side of Raft Swamp he caused White Sulphur Springs church to be built. (This church and building were later moved some four miles to Duffy's Station about 1900 for a more effective ministry.)

The financial recovery of the Antioch congregation is seen with the construction of the present sanctuary. The sight of that new spacious building across the swamp may have stimulated this new undertaking.

A NEW SANCTUARY

In Spring of 1880, the present sanctuary was begun some one hundred feet west of the existing building. Members subscribed to the building fund in sums from one dollar to two hundred and fifty dollars for a total subscription of \$1,767.83.

The subscription was paid in cash, supplies, or labor. The account book (on display in the historical room) starts 6 Feb. 1880. Sample entries are:

6 days work at 1.25	7.50	By hewing 5112 feet of timber for church	25.56
2# nails	.14	lock and hinges	.70
1 day, 4 horse wagon	4.00	2 stoves, sheet, pipes	1.92
1 bale cotton at .10 1/8	46.08	220 feet flooring	1.92
1061 shingles at 3.00	3.19	800 feet weatherboarding	5.00
1 bucket for well	.55	33,777 feet lumber at 7.00	236.43



OLD TINTYPE - GIVEN BY MURDOCK McDONALD TO MISS JEAN HODGIN

Someone was paid \$.35 for digging up stumps and another was paid \$.30 for cleaning out under the church and the account book closes 6 Dec. 1882. The hand finishing of lumber is still very evident in the tool marks on the surfaces of the panelling of the balcony and the ceiling in the sanctuary.

The new sanctuary was dedicated 19 February 1882. Rev. Evander McNair preached the sermon. The prayer of dedication was offered by Rev. Daniel A. McRae.

The old building was sold for \$45.00 and was re-erected some five miles away as Lily's Chapel, a black church.

In 1885, at revival services conducted by Reverends Archibald McQueen and Roger Martin, some 44 new members were added after the fall Communion in October.

Father McLean could look back over his ministry and see evidences of his faithfulness to his heart's calling.

As McLean's age and infirmities increased, he was assisted by John M. Clark, a seminary student.

Late in the 1800s a summer picnic at Antioch became a community event. There was a special speaker and music in the church. Families would gather and H.H. Hodgkin and Col. David Bethune would provide lemonade and also candy for the children.

A short time before Father McLean's death, Rev. John M. Clark came to assist him. He soon became minister of Antioch and Philadelphus, and once a month at Red Springs. Antioch's part of the minister salary was now up to \$400 a year. In 1893 Clark moved to Tennessee.

Samuel M. Rankin came directly to this three church field from seminary and was ordained by Fayetteville Presbytery (1894). The next year in a series of meetings with Rev. Archibald McQueen assisting, 37 members were added to Antioch. Rankin worked diligently for education. In 1896 he saw Fayetteville Presbytery establish the Red Springs Seminary, later to become Flora MacDonald College. He still maintained a relationship with the school after moving to Kentucky in 1897.

Upon the resignation of Rankin, Rev. D.W. Fox became Stated Supply. He was a northern minister who had retired to nearby Pine Bluff. He served about a year.

There seems to have been some vacancy in pulpits in 1898.

In 1899 Rev. Charles F. Rankin came as pastor to Antioch and Red Springs from Concord Presbytery. The women's work was reorganized during this time. Antioch made much progress especially in Sunday School and prayer meetings. In 1901 he accepted Red Springs as his only charge.

In 1902 James A. Caligan came to Antioch and as Stated Supply at Montpelier, Wagram. He was the first to occupy the new manse built in 1902.

Rev. Caligan had been a public school teacher before attending seminary and continued his interest in teaching. He was described "In life, in ministry and character, like the Master he served, he went about doing good". He moved to Aberdeen and upon his death was buried at Antioch.

Rev. William T. Walker came in 1907 as the first full time pastor to Antioch. He had been Superintendent of Home Missions for Fayetteville Presbytery. His time at Antioch was described as unity and harmony. He left in 1910 to become Superintendent of Barium Springs Orphanage.

Rev. Virgil R. Gaston came from Norfolk, Virginia to Antioch and supply at



JOHN M. CLARK



SAMUEL MEEK RANKIN



CHARLES FRANKLIN RANKIN



JAMES ALEXANDER CALIGAN



WILLIAM TOWNES WALKER



VIRGIL R. GASTON

Montpelier. He quickly organized a Christian Endeavor for the youth of the church. During his ministry there was peace and harmony. The manse and church were remodeled and the women bought new carpet. The congregation bought new pews and pulpit furniture. He saw the organization of the new County of Hoke (1911). Sons of Antioch became the first sheriff, Edgar Hall, first superintendent of schools, J.A. McGoogan, the clerk of session on the board of education, John A. Hodgins, and a deacon as county commissioner, J.A. McPhaul.

In 1916 the church reluctantly agreed to Rev. Gaston's move to Aberdeen.

One member, Ann Liza Ray, lived very near the old Raft Swamp church site. She would walk those five plus miles carrying her church shoes in her hand. Then a short distance from the church she would change into her good shoes so as to look good at preachin'.

Rev. James W. Goodman came in 1917 from Orange Presbytery. Antioch still provided a farm for its pastor. His ministry saw the conclusion of World War I and the subsequent influenza epidemics. The year of 1918 is found on many Antioch tombstones.

Under his ministry giving trebled so that his salary was raised from \$1200 to \$2000 per year. The women's group bought a new Communion Service in 1917.

Women's organization name was changed to Women's Auxiliary (1919) and circles were first formed in 1920. There were six circles with a total of seventy-five members. In 1921-22 women finished paying for carpet, pulpit furniture and communion table. Their 1922-23 report lists the first record of participation in the annual Birthday Offering. Some \$26.57 was Antioch's share.

Plans were made for a new brick church that never materialized. Needs focused on a new manse that he would not see come to fruit.

Rev. Goodman became the second minister to die while still pastor of Antioch. His widow and daughter continued in the area living in Red Springs.

His ministry was remembered as "overflowing with deeds of kindness and charity". A set of chimes was given later in his memory.

Ingathering Day, a combination harvest celebration and barbecue, grew out of the summer picnic and the practical matter of raising money in difficult times. Memories still live of the bales of cotton awaiting sale with table cloths spread over them to be used as tables. Home crafts and home canned goods were given as pledges to the budget. One family remembers the father pledging five bales of cotton. Now these were the cotton choppin', hand pickin' days of farming. Another pledged the yield of four acres. It came to a whopping six bales and it is said the pledger did not wince when he brought those bales.

Pigs were pledged too and turned to barbecue out behind the church. Other churches soon followed Antioch's lead in plate sales.

There were attempts at various times to include a worship service as part of the activities but there was too much work to allow this. It was time to pay your pledge and deacons and treasurer were on hand to accept payment. After WW II as much as \$6000 would be received from the dinner and pledges.

In 1924 Rev. George W. Hanna came from the Community Church at Pinehurst. The present manse was buildt in 1925 aided by a bequest from a deceased member. The house was planned by Mrs. Hanna in the style of the day. There were three daughters in the manse and one married a local young man.

The family kept a cow and chickens. A neighbor family cared for these during vacations and enjoyed the milk.



"Double bubble, toil and trouble, fire burn and cauldron bubble" - and lo, liver hash for the Ingathering.

(Photo CCA)



THE REV. AND MRS. MURPHY (Flora Graham) MACLAUCHLIN

This wedding was postponed several times when the waters were so high the couple could not cross the swamp to Antioch. (1909)



ANN LIZA RAY

The first Life memberships awarded by the Women of the church were to (L to R) Mrs. John D. (Mary Catherine) McLeod, Miss Jane Murphy Conoly, and Mrs. John A. (Harriet Conoly) Hodgkin. (1946)



(Photos Courtesy McLauchlin Sisters)

Rev. Hanna was very exacting as to time and compared watches so that things started on time. He carried a written sermon in pocket but preached without notes. He spoke very fluently.

In 1932 the Women's Auxiliary undertook to raise money for a new roof for the church. In those difficult economic times they raised \$98.50. The men furnished the labor of shingling the roof.

The economic situation of the country reflected in the church. In 1929 the church received \$4,569 and by 1933 only \$1419. The young people were encouraged to undertake a "pig and chicken plan" to help raise the budget.

The minister's salary of \$2250 in 1929 fell to \$1800 in February, 1931, to \$1500 in April, 1931. Rev. Hanna agreed to this in face of conditions. The church had to borrow money to pay on the manse note. The "Every Member Canvass" was for survival.

In 1933 the minister was actually paid \$766 out of a budgeted salary of \$1200. The treasurer reported finances in very bad condition! Matters began to improve and both budget and salary began a slow but steady climb.

During these economic difficulties of maintaining a minister Antioch was approached to become a two church field. At first this was refused as there was work enough to be done here. But soon afterwards Rev. Hanna began to preach on alternate Sundays at Centre Church.

The Centennial Anniversary of Antioch was celebrated by hosting Fayetteville Presbytery in April 1933. The old Communion table was used during that meeting.

The Women's Auxiliary Group Conference met at Antioch on 6 October, one hundred years from the date Antioch's first Communion Service.

"On this the 100th anniversary of her existence, Antioch today is at peace with sister church and sister denominations. Here Christians of every creed receive a cordial welcome, and are acknowledged as being members of the one Great Church of which Jesus Christ is head. May present and rising generation imbibed this spirit of brotherly love, cherish it as a precious heritage and transmit it as a priceless heirloom to the generations that are to follow".

In 1936 Rev. Hanna moved to Concord Presbytery.

Antioch had given its name to a community, a village. The dam and its mills gave way to a blacksmith shop, cotton gin, sawmill, and store.

It was not a crossroad as now. The road from Red Springs joined the old Fayetteville-Cheraw road, making a hard turn in front of the church. Then one crossed the old bridge across Raft Swamp and turned hard left to continue to Raeford. As automobiles came into wider usage, many a car turned over right in front of the blacksmith shop creating excitement in the village.

The cotton gin figures in church history too. Living witnesses tell of trips to the gin. An unruly child would be escorted out of the church and across the road only to return much better behaved. True, the child did not sit as easily as formerly.

Now as a crossroad with a sweeping turn across the swamp, Antioch still has its share of vehicle accidents.

Rev. Henry R. Poole came from Rocky Mount. Mrs. Poole is remembered as very musically oriented. In 1938 the church choir loft was remodeled under the auspices of the women.

He saw the onset of World War II and young men and women leaving to serve their country. Some sixty went from the church and community. A service flag

OFFICERS AT THE CENTENNIAL, 1933

Session

Rev. G W. Hanna
A.A. Conoly
H.F. Currie
J.H. Humphrey

J.A. Hodgkin, Clerk
J.C. Campbell
A.G. Currie
Daniel McDiarmid

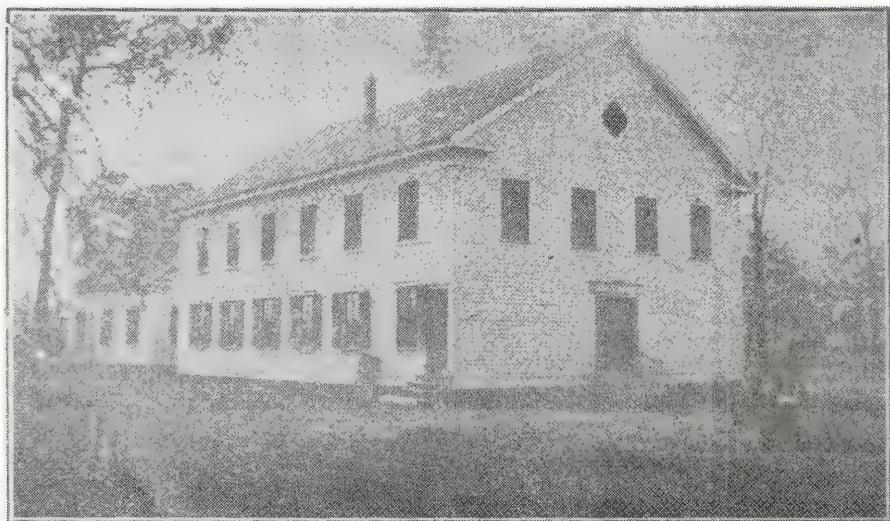
Deacons

J.D. McLeod, Chm.
J.A. McPhaul, Jr.
G.I. Klarpp
E.G. Hodgkin
Henry McPhaul
J.W. Hasty

D.H. Hodgkin
Sherwood Currie
G.C. Biggs
H. Arch McKenzie
J.A. Johnson

Women's Auxiliary

Pres. Mrs. J. A. (Elizabeth) Hodgkin, Jr.
VP Mrs. M. H. (Annie) McPhaul
Sec. Mrs. Worth (Sophia) Currie
Treas. Miss Bessie Currie



THE CHURCH AT THE CENTENNIAL, 1933



JAMES WILLIAM GOODMAN



GEORGE WASHINGTON HANNA



HENRY RUFUS POOLE



JOHN WALTER MANN

was placed in the church honoring these.

In 1940 the church approved participation in the new Ministers Annuity Fund with the church paying the full percentage for the minister. The church had seen the need in the years of endorsing requests of the widow of Rev. Murphy McLauchlin, a son of Antioch, for help from Ministerial Relief.

In 1941 the Men of the Church were organized and that summer the church had to borrow money to pay the Minister's salary during those months.

1942 was the high point in the number of members at Antioch, 418. The budget was now \$3595 and a minister's salary of \$1750.

Mr. Poole saw the first Vacation Bible School sponsored by the Women's Auxiliary. They were responsible for transportation of children. There were 94 enrolled and later 16 joined the church on profession of faith.

Mr. Poole was described as "...able pastor with a quiet disposition. He was known for his love for the people he served, his abiding faith and constant prayer". He became a moderator of presbytery on four different occasions.

He moved to Second Church, Lexington, (1943) returning to preach at the dedication of the new educational building in 1949, and at the 125th anniversary of Antioch in 1958 as the only living former pastor.

Rev. John W. Mann came to Antioch and Dundarrach in 1944 to find a quickening pulse in the church. An organ fund was begun and the various circles presented a walnut hymn board (#1), a baptismal bowl (#2), offering plates (#3), attendance board (#4), and a pair of vases (#5).

On 22 October 1946 the new Hammond organ was dedicated. Dr. C.E. Hodgins preached and the guest organist was Henry Hodgins. There were also new hymn books.

In 1948 the Daily Vacation Bible School had an enrollment of 134 children and teachers. This happy note was dimmed by the polio epidemic that caused cancellation of young peoples conference. A campaign was begun for an educational building. The Women's Auxiliary was now known as Women of the Church.

The success of this campaign was evident in that the present educational building was dedicated 8 May 1949. The ladies played a major role in contributions (remember "collectors" of 1835?) and equipped the kitchen and bought drapes, furniture and shrubbery.

Rev. Mann was described by a long time friend, "He was always a kind, gentle, humble, and unassuming man, who took great delight in doing things for others... He was a great Bible scholar, but throughout his ministry he preferred to impart this knowledge to members of small churches, as he felt that here he would do the greatest good for the cause of Christ".

Rev. Mann moved to a four church field in Wilmington Presbytery and died suddenly in 1951.

Antioch was blessed by the proximity of Flora MacDonald College and was ably supplied in this interim by Dr. Leslie Bullock of that school. The church received a gift of chimes in memory of the former pastor and wife, Rev. and Mrs. J.W. Goodman.

Dr. Bullock continued to supply through 1951 with Murdock Calhoun, a Columbia Seminary student, filling his vacation times.

Rev. Gower Crosswell, Jr. began his ministry here in January 1951. A fund for new carpeting was begun and plans and funds for a steeple were initiated. A

Youth Fellowship was organized. Communion table was refinished and equipped with a glass top and a filmstrip projector purchased.

District WOC Conference was hosted in September 1952.

In 1953 an amplifying system was installed with one pew equipped with ear phones for those with diminished hearing. Antioch participated in paying for a Bible teacher for public school.

1954 saw difficult times as harvest was scant due to drought conditions. Nevertheless progress continued in carpet and steeple funds and the women purchased a hospital bed for use by a member. In 1956 the Women of the Church began a scholarship fund for a college student from Antioch.

In 1957 the present steeple and porch were added onto the sanctuary. A new roof was also added. This beautifully proportioned addition gives Antioch the stately beauty that is highlighted by the nightly lighting that was added later. The steeple and porch cost \$8645 and the records show that the church was debt free.

1958 was the year of the 125th anniversary and new carpeting was installed for the event. The celebration was held 9 March with Rev. H.R. Poole preaching. An Antioch lady, Mrs. Archie Howard, became Presbyterial president.

The following year a drive began for central heating and air conditioning of the sanctuary. During Rev. Crosswell's ministry a memorial fund with proper treasurer was begun. From this fund has come the exterior lighting, pew Bibles and Hymnbooks as former members have been remembered by gifts to this fund. In 1960 the congregation voted to begin the rotation plan of the deacons. There would be four classes of three each and a required year's inactive status before being eligible for reelection.

Rev. Crosswell moved to Winston-Salem in January 1961. He continues his pastoral concern for Antioch visiting and preaching again. In July 1980 he and Mrs. Crosswell were honored here by a dinner and retirement gift after he conducted morning worship.

In this interim several ministers supplied during the year but membership had fallen to 215.

In 1962 Rev. Benjamin F. Ferguson became pastor. At last a Scot in the pulpit again! A native of Pennsylvania and graduate of Princeton Seminary he was the first "nawthener" to be installed here. Ingatherings were resumed that same year. In 1964 the fund drive for central heating and air conditioning came to fruit and the installation was approved.

Also Dundarrach was turned over to Antioch as a Chapel and Rev. Ferguson supplied those congregated there. In 1965 special offerings were received for a member family whose home had burned as well as for churches in Louisiana that had suffered hurricane damage.

A highlight that same year was on 2 May when three college and fifteen high school graduates were honored at a reception following a sacred concert by the choir. Antioch could give thanks that fourteen of its young people were attending colleges!

In 1967 Bibles began to be regularly given to each high school graduate and a special offering was received for storm victims in Texas.

In 1971, upon request, sermonettes were begun for children. One college student was seriously injured in a car accident and a special offering was received to help towards her hospital expenses.

By 1972 membership had risen to 274 and total receipts were running well above the budget. The Session voted support of the Dundarrach Chapel for two more years.

Several things happened in 1975. The Men of the Church began a small scholarship fund for some Antioch college student. After many faithful years the organist retired. In April Rev. Ferguson became the first minister to retire while still pastor of Antioch. He continued as Interim Supply for another year. He and Mrs. Ferguson now live in the nearby community of Arabia and he continues to meet with the Dundarrach group as well as visit Antioch.

The manse was completely refurbished inside during the summer of 1976.

The Rev. Charles C. Ansley was Witness Season speaker earlier that year. He was later called as pastor and began in October. In November the church elected the first woman officer as deacon, Sarah Currie Watson. The report of Presbytery showed 234 members and contributions of \$27,194.

Active membership was revised to 189 in 1977 and a program of improvement of the interior of the educational building was begun. General contributions came to 124 percent of the budget. Bills were promptly paid and monies contributed in sums that would cause the former pastors to gasp. In 1980, with a budget that also increased to keep with the current cost levels, contributions were 150 percent of budget!

1980 was an eventful year. A second woman officer had been elected, Sarah Margaret McNeill. Sunday morning, right in the middle of the Doxology, the organ began to make strange sounds and some smoke, the lights flickered. A church wiring failure was allowing excess voltage to pass. Prompt action by two deacons prevented further damage. A music committee was formed to assess the damage, possible repairs and make a recommendation on the basis of their study. They recommended a new organ and the congregation agreed. Funds were to be raised as memorials (here come those lady "Collectors" of 1835 again), and the organ would be ordered only when they had the cash. Five fund raisers volunteered and went to work that same Sunday afternoon. That day they raised \$2430. and by Wednesday, 14 May \$9428. Not one person refused to participate. and a new organ, piano, and proper memorial plaque were installed.

Many currents were running through the denomination. A proposed modern language declaration of faith; renewed efforts at reunion with our northern brethren; and a new look at the Sacraments.

Antioch Session agreed with the General Assembly's act to allow baptized children to take Communion with their parents. Before this epochal day each family was visited by the pastor and this new practice explained to their satisfaction. On the anniversary of that very first Communion at Antioch, 1833, the children were first invited to come around the table and hear an explanation of the Sacrament as a seal of their earlier baptism. Then seated with their parents, baptized children were invited to partake of Holy Communion, 5 October.

Occasional children's sermons were presented. At each baptism of a new infant, children were again invited to come and stand around the pastor to hear as he explained to both them and the parents the meaning of what was taking place. After the baptism the new church family member is held aloft for all to welcome.

The congregation responded readily to local needs. A sum was given to an Indian family who lost their mobile home to fire. A member family was also helped for the same reason. In 1981 love offerings to two families with lengthy illnesses

amounted to \$2950.

Other programs that enjoyed cooperation were Vacation Bible School at night so adults could attend; breakfast at church on Christmas and Easter Sunday mornings; Joy Teas for senior members of the church and community.

The old set of chimes became inoperative and no one seemed to be able to repair them. They were honorably retired after thirty years service and new set given memorializing another. The choir loft was enlarged with the men doing the work. The interior of the sanctuary was resealed and painted by local contractor.

The Women of the Church continue to be very active. Over the years this group has participated in Presbyterial offices as President, Vice-President, Chairperson, Historian, District Chairperson and Presbyterial Life Membership. Antioch has hosted District Conferences (the last in October, 1982) and several ladies have served well on Presbytery Committees.

Men of the Church claims are more modest but Antioch has furnished Moderator of Presbytery as well as Commissioner to General Assembly.

A new Young Adults Sunday School class is growing. Its growth is helped by the new Children's Choir that practices each Sunday at 9:30 AM. These children wear the same vestments that their parents wore.

This new generation and their parent are very important to Antioch. Unlike that day in May, 1965 when there were fifteen high school graduates, now in 1983 there are only two high school students, a senior and a junior.

Ingathering continues to be a high point when on the third Thursday in October the whole church cooperates in preparing the dinner. The day before the liver hash, an Antioch specialty, is prepared over open fires in iron pots by the men. Organization is such that on the following day the ladies will have served plates of liver hash, barbecue, or chicken salad to over 1400 in about four hours. Reminiscent of the old summer picnic, there is much visiting and fellowship on this day.

In February, 1983 a rotation plan of elders was voted in. The last steps for complete renovation of all the physical plant was being completed with a new roof for the manse and sandblasting sealing and painting for the exterior of manse, educational building and sanctuary.

That same month the required three-fourths majority of Presbyteries voted in favor of reunion with our northern brethren and sisters. The final act of General Assembly seems a mere formality. Now a new denomination makes us a coast to coast, north to south church.

EXODUS

Any church of age, like Antioch, will show in its life the Reformation doctrine expressed in Latin "Simul Justus et Peccator" or "both saint and sinner". This describes the struggle of mortals with immortal truths, people in this world who are not "of this world". For example there was a temperance society in the church and yet members were "sessioned" for intoxication. One of the best Presbyterian evangelists to frequent Antioch was under censure for a while for marrying his deceased wife's sister "contrary to Scripture."

Each minister has his own vision of ministry and the congregation responds in whatever degree they share that vision. Each new generation has its own vision

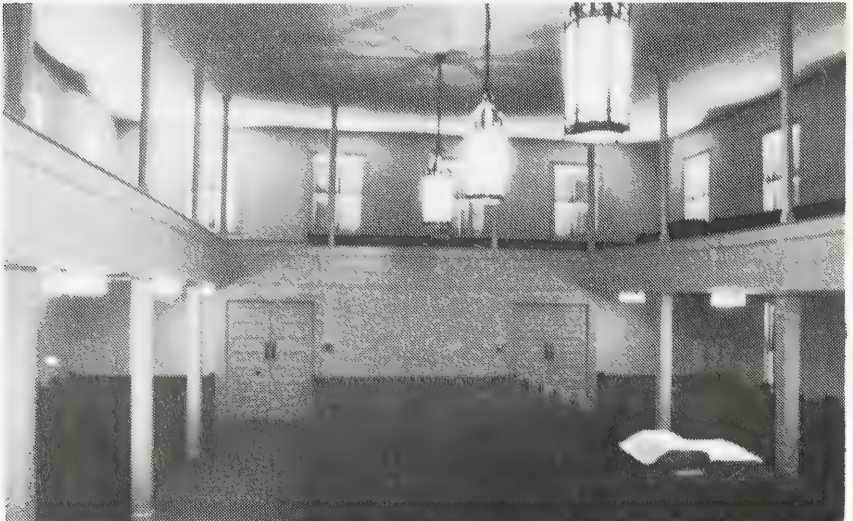
and the church must understand that vision if it is to continue a living ministry.

The world changes and people change. Agriculture now uses machines to pick the cotton, planes to spray the fields and tractors have the power of a hundred mules. Higher education is taken for granted. Antioch's sons and daughters are no longer expected to remain in the community as they enter the professions.

The church is always God's thing and the congregations are called only to faithfulness. Antioch has struggled with this for one hundred and fifty - maybe over two hundred - years for the life of any church is always that of "both saint and sinner".



**INTERIOR OF THE SANCTUARY -
PULPIT AND CHOIR LOFT**



REAR OF SANCTUARY AND BALCONY

Photos CCA



SOMETHING ANTIOCH DOES WELL - A RECEPTION.

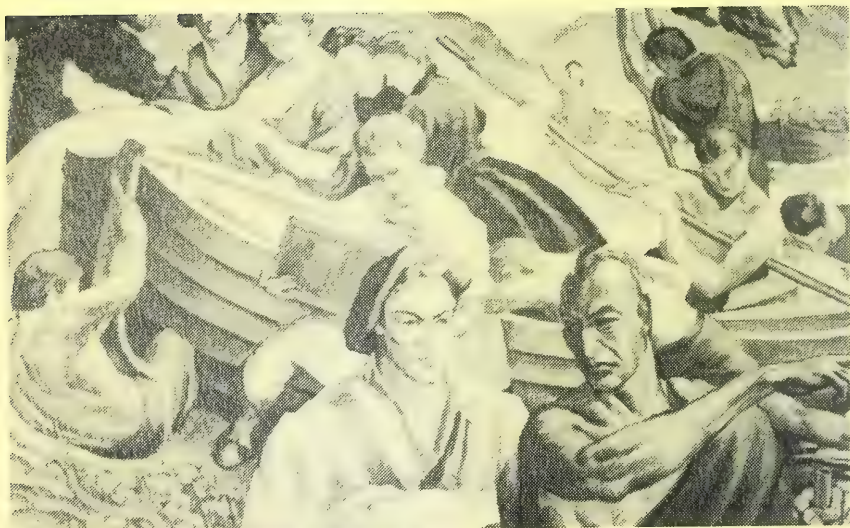


THE NEW LOUNGE

(Photos CCA)



GENERAL VIEW OF ANTIOCH CEMETERY

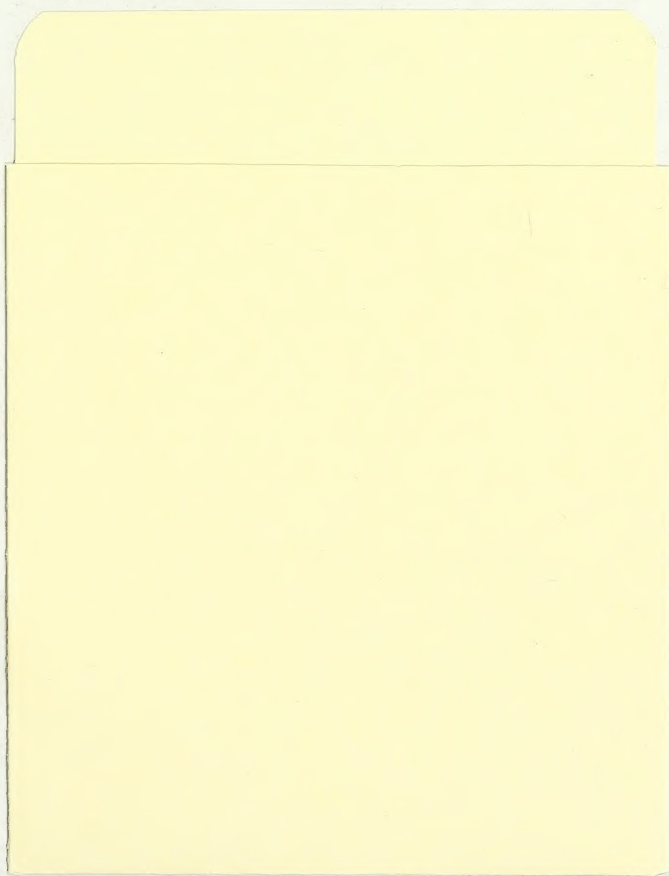


THE LANDING OF THE HIGHLANDERS (MURAL, RED SPRINGS P.O.)

(Photos CCA)

DATE DUE

DEMCO 38-297





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